

## **How is to say Prophet Adam peace be upon him also committed a mistake/sin?**

### *Question*

When someone commits a mistake or a sin and someone is trying to explaining to them what they have done is wrong, then Allāh forbid, they reply by saying the Prophet Adam peace be upon him also committed a mistake. So how is it say such referencing the Prophet Adam peace be upon him and how is to say think as so?

### *Answer*

This is very common amongst people, that they say our father Adam peace be upon him committed a mistake.

One must remember that...

When Allāh Almighty has mentioned his prophets (peace be upon them) with praise, how dare someone attribute a mistake to them (peace be upon them)

Allāh Almighty has mentioned that story in the Qurān but this is \_Allāh\_ mentioning. Allāh is The Creator of everything, no one is worthy of worship except Him, He Almighty has that status in which He can speak to his creation in whichever way He likes. But it is not permissible for those of a lower status to speak about Hazrat Adam peace be upon him with those words.

A child can't use the same words to his father that his father uses with him.

Ala Hazrat as well as other scholars, mercy be upon them, have mentioned that stories such as these regarding prophets upon whom be peace, which require an explanation, are haram to mention other than in the recitation of Qurān or Hadīth.

However the way and manner this is mentioned amongst people is competent, like a totally ignorant person makes a ridiculous mistake and mentions Hazrat Adam peace be upon him; this is clear blasphemy, strictly harām, up to the extent some scholars have regarded this as kufr as there is blasphemy present, but all scholars have at a minimum regarded this as harām thus it isn't allowed to be mentioned in this manner at all.

Whenever there is such a matter, let alone the prophet peace be upon them, the rule regarding the blessed companions, may Allāh Almighty be pleased with them, is to only speak good of them, even though they are not ma'soom (infallible), because Allah Almighty has promised them Jannah.

So for the sake of these blessed people due to whom we will be given shafā'ah and Jannah, their status can't even be understood, our relation with them is in terms of only Īmān, love and respect; there is no other possibility.

Up to extent whereby Allāh Almighty has mentioned in a Hadīth Qudsi that He will declare war with the one who harms a Wali. If there is harming of a wali, Allāh Almighty declares war. One way of harming is blasphemy and disrespect. So when this matter is such with a wali that if someone harms him, then Allāh Almighty declares war on such a person, for instance, those who disrespect awliya don't even die with the blessing of reciting the kalimah, then imagine how high the matter would be regarding Hazrat Adam and the other prophets peace be upon them.

For example, once someone was lying down with his legs out when Hazrat Bayazid Bustami May mercy be upon him was walking past and someone told the person to put his legs in as Hazrat Bayazid Bustami is walking past. He said so what, it's only Bayazid Bustami, who is he. At the time of death, he wasn't even blessed with reciting the kalimah at the time of death; his face was blackened.

So if the matter is such with awliya, the matter with prophets is upmost higher.

*Muftī Qāsim*